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BY A COMMITTEE

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BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. III.]

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[No. VII.

COMMUNICATIONS.

RETROSPECT OF MISSIONS

To the EAST INDIES, to AFRICA, and among the INDIANS OF NORTH AMERICA, under the direction of "the Board of Managers of the General Convention of the Baptist Denomination in the United States."

Our Father, who art in heaven; hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven."

Nº. VI.

Mission to the East Indies.

Continued.

MR. HOUGH, after adjusting the temporal affairs of his family, commenced the study of the language, with the intention of pursuing it no further, immediately, than would be necessary for conducting the labours of the press; which it was supposed he could do, as soon as he was able to read with some degree of accuracy. After studying for a few weeks, and making proper preparations in the printing office, the work of addressing the natives by the printed word, and of explaining to

them the doctrines of the Christian religion, was attempted. By the 25th of January, 1817, 1000 copies of a tract containing 7 pages were ready for distribution. Early in February a Catechism of 5 pages, 300 copies, was finished, and in the June following, 500 copies of the gospel by Matthew, 104 pages, large octavo, were sent from the press. The whole labour of printing these works was performed by Mr. Hough, except that, in striking off some sheets of the translation, a Burman was employed to use the balls. On completing these works, Mr. Hough resumed the study of the language.

VOL. III.—New Series.

Hitherto Mr. Judson had toiled alone. The frequent addresses which, with much anxiety, he had delivered to the natives, seemed to be of only momentary influence. The regard which they entertained for his amiable character, induced them to treat with respect the messages which he delivered; but no pungent convictions, that he knew, were yet experienced by a single Burman. His situation too, for commerce with the natives, was unfavourable. The mission-house was remote from any other dwelling, and at a distance from the public road. Consequently he had few visitors; and attempts to go out for the purpose of finding auditors, caused such a waste of time and interruption of study, that he deemed it imprudent often to indulge in them. The tracts, as soon as they were set in circulation, excited considerable inquiry. Every morning Mr. J. distributed a few of them, as opportunities presented, and sometimes said a few words to those he met. The good effect of addressing the natives in this way, soon became evident. Several persons who had received them, came to the mission-house to inquire further about the new doctrine, and professed a strong desire to become acquainted with the religion of *Yeshoo Crcet*. If the whole Scriptures were placed in their hands, they would, no doubt, make constant use of them; and the enlightening influences of the Holy Spirit, which accompany all serious inquiries, would make

them efficacious to the conviction of many.

On the 7th of March, 1817, while Mr. J. was sitting with his teacher, as usual, a Burman of respectable appearance, followed by a servant, called to see him. Mr. J. at first suspected that he had come from the custom-house, to enforce a trifling request which in the morning had been declined. But he soon undeceived and astonished him, by asking, "*How long will it take me to learn the religion of Jesus?*" Mr. Judson replied, that such a question could not be answered. If God gave light and wisdom, the religion of Jesus would soon be learnt; but, without God, a man might study all the days of his life, and make no proficiency. To an interrogation how he knew any thing of Jesus? the Burman answered, that he had seen "two little books." Mr. J. asked him, Who is Jesus? "He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead." Who is God? "He is a being without beginning or end, who is not subject to old age and death, but always is." This was the first acknowledgment of an eternal God that Mr. J. had ever heard from the lips of a Burman, and the feelings it excited were indescribable. A tract and catechism were now given him, both of which he immediately recognized, and reading in them promiscuously to his attendant, exclaimed, "*This is the true God—this is the right way,*" &c. He was very importunate for

"more of that sort of writing," and seemed to have no curiosity for any thing else. The Burmans generally had been found very inquisitive about the manners and customs of Mr. J.'s country,—but the present inquirer appeared to have no curiosity of this kind. The first two half sheets of Matthew's Gospel, containing the first five chapters, were now presented to him; on which he instantly rose, as if his business was all done, and having received an invitation to come again, he departed.

The advantage of having a native preacher to aid in disseminating the truth, became every day more and more apparent. Such a minister could at once assail their prejudices in all the diversified forms they might assume; and, by his intimate acquaintance with the idiom of the language, could enforce upon their minds the sacred truths of the gospel, by arguments the most powerful and familiar. The brethren had been informed that Mr. De Bruyn, missionary at Chittagong, had baptized several of the Mugs and Arrakanese, and also one real Burman. To employ one of these converts was considered an object of great importance; and as an opportunity presented itself of going direct to Chittagong and returning in the same vessel, it was thought proper that Mr. Judson should go in her for that purpose. Accordingly, he embarked on the 24th of December 1817, expecting to resume his labours in Rangoon in two or three months. But the

Lord had ordered it otherwise. By reason of contrary winds, and the unmanageableness of the ship, in the difficult navigation along the coast, in one month after leaving Rangoon they were at a great distance from the port of destination; and as the season was so far advanced as to preclude the possibility of reaching it, the captain and supercargo determined on proceeding to Madras. Before leaving the coast they put into Cheduba, a place under Burman government, for a supply of provisions. Mr. J. was unable to go ashore, but sent a tract in the boat. It was conveyed directly to the governor, who ordered it to be read in his presence. Soon after, when the captain of the ship had an audience, the governor inquired after the writer of the tract. The captain evaded some questions, probably through fear of detention, and barely stated that the writer was a foreigner, who had resided in Rangoon about four years. "*No*," said the governor, *that is not to be credited. You cannot make me believe that a foreigner, in so short a time, has learnt the language so well. It must have been written by some other person.*" This testimony to the proficiency of Mr. Judson in studying the language, without the aid of a grammar or dictionary, is highly creditable to his talents; and attests his ability to make out a translation of the scriptures, with all the correctness which a *critical* knowledge of the Burman is calculated to impart.

On the 26th of January, 1818, the destination of the ship was changed. They retraced their course for a few days, and then stood to the westward. It was with the most poignant feelings that Mr. J. witnessed the entire failure of his undertaking, and saw the ship bearing away to a distant part of India which he had no desire to visit, and where he had no object to obtain. He hoped, however, that these disappointments would enable him sooner to return to Rangoon, and to resume his missionary pursuits earlier than if he had visited Chittagong; but even this hope was not long allowed him. On drawing near the Coromandel coast, the wind and current combined to retard their further progress, and at the expiration of another month, having for a long time subsisted on scarcely any thing but rice and water, and being reduced to very short allowance, it was determined to make sail for Masulipatam, a port north of Madras, which they expected to reach in a few days. In this, again, they were disappointed, and were detained at sea nearly another month. During this period they were in distress for want of provisions, and deemed themselves happy, when, meeting a native vessel, they were supplied with a bag of rice or a few buckets of water. Once they sent the long boat to the shore, and obtained a considerable supply of water; of rice they could procure very little—and all other articles of provision were out of the question.

The low state to which Mr. J. was at length reduced, brought on a partial return of the disorder in his head and eyes, from which he had suffered so much about two years before. But the presence of the Lord sustained him under all his trials; and by an unreserved surrender of all his cares to God, he found more happiness in communion with Him, and in the enjoyments of religion, than he had ever experienced in more prosperous circumstances.

At length they reached Masulipatam, and on the 18th of March, twelve weeks after embarking at Rangoon, Mr. J. left the ship. He waited a few days to ascertain whether she would return in a short time, or remain where she was. It was determined that she should discharge her cargo, and stay in port several months. No other vessel offering, Mr. J. concluded on journeying over land to Madras, a distance of three hundred miles, in hopes of meeting a vessel there. On arriving he made immediate inquiry, and found that no vessel had sailed for Rangoon that year, and such was the unsettled state of the Burman country, that none would probably venture for some time.

During his stay in Madras he was very kindly entertained in the families of the Rev. Mr. Thomson, chaplain, and the Rev. Mr. Lovell, missionary; and received such proofs of Christian affection from many dear friends, as rendered parting with them very painful, though his detention in

Madras was, in other respects, almost insupportable. He had scarcely heard from Rangoon since he left the family there, and was unable to transmit any intelligence to them by a safe conveyance. It is remarkable, that in a few days after Mr. J.'s departure from Rangoon, intelligence was received, that Mr. De Bruyn had been murdered by a converted Burman. It has been ascertained since, that the identical person Mr. J. wished to employ in the mission, perpetrated the dreadful crime.

On the 20th of July he took passage in an English vessel, and on the 20th of August anchored in Rangoon river. The next morning the pilot came on board, and informed him that, on account of the dangerous situation of affairs, the mission had been broken up, and that Mr. Hough and family, and Mrs. Judson, had taken passage for Bengal. He was relieved in some degree, however, from the weight of affliction which pressed upon him, by the additional intelligence, that Mrs. J.'s reluctance to abandon the place had increased to such a degree, as to force her back to the mission-house alone, and that the ship, being found unfit for sea, was still detained. On arriving at the mission-house, he found Mr. H. disposed to return to Serampore, as he could there prosecute his labours in the printing office free from molestation or suspicion, and without any diminution of usefulness. This plan he endeavoured, in a short time afterwards, to carry into operation.

SUPPORT OF MISSIONARIES.

June 7. 1

DEAR SIR,

IN your travels through the country to promote the increase of the Redeemer's kingdom, you fly so swiftly, that, while at my house in April last, in the hurry to despatch the business we had to transact, I forgot to invite your attention to a small field which I am cultivating, with a view to devote the produce to missionary purposes. It is planted in corn, and is now so promising, considering the quality of the soil, that I cannot deny myself the pleasure of communicating it. Do remind me to show it to you when you call again. Since I have resolved to adopt this mode to replenish the treasury of the Lord, I have thought what great things might, under God's blessing, be accomplished, by a little more industry, economy, and self-denial; and more especially, if there were a great increase in frequency and fervency of prayer. Perishing multitudes! perishing multitudes! is almost continually passing my mind. O that our God would grant us the *true spirit of prayer!*

While I am writing, I will add something on another subject.

Conversing lately with an elder of a different denomination from that to which I belong, he informed me that, at a late meeting of the officers of his church, a motion was made that a clergyman, who was then present, and who had been preaching to them for some time, should be installed as

their pastor. The motion remained a while without a second; it was renewed, but was still unsupported. At length my informant spoke in substance as follows: "I am fond of his preaching; but it is known to you all, and to the clergyman himself, that he does not discharge the duties of a pastor; for," (added he,) "he is a stranger to my house and to my children; the younger never saw him, and the elder only in the pulpit."

What was the final result of their deliberations I know not; for I interrupted him by exclaiming, "The duty of visiting from house to house is too much neglected by ministers of all denominations." I have reflected much on the above circumstance, and endeavoured to find the cause of this neglect; and have concluded that the fault is not solely chargeable on the ministry, though they must share some of the blame.—Is the minister wealthy? he either cannot condescend to mix with, become familiar, and instruct the children of the poor laity, or he is afraid they will be incommoded by his presence; and the poor laity on such occasions suffer themselves to be too anxious to provide for their rich minister's accommodation, and thereby deprive themselves and families of the benefit intended to be imparted by the visit. Let such remember the rebuke of our Lord to Martha. But is the minister poor? he cannot spare the time to visit the laity, having to labour for the

support of his family; and the wealthy part of the flock declines giving him an adequate support. This is a trying evil in our churches. O that the wealthy would recollect, that much is required where much is given. May we all recollect, that the great day of accounts is fast approaching, is the prayer of your unworthy brother.

L.

THE TWO BROTHERS.

Tramansburg, N. Y. April 13, 1822.

REV. AND DEAR SIR,

WE esteem it alike a duty and pleasure, to communicate to each other those facts that fall under our observation, which may be improved to the benefit of society, and reflect honour on Divine grace. By a careful attention to these, our capacity to do good is enlarged, while our hearts are encouraged in persevering endeavours to turn poor sinners from the evil of their ways to serve the living God.

A circumstance transpired some time ago in this region, and well known to me, that is worthy of remembrance. Two brothers, who had been brought up together under the paternal roof until they had arrived to the age of manhood, united their hearts in still stronger bands than those which naturally result from this state of things, and the ties of consanguinity, by entering into a connexion in mercantile concerns. They were in the constant habit of conversing freely upon all subjects, especially on that of

religion. The younger had the strongest confidence in the talents and attainments of the older. Indeed they were both men of excellent understanding, and high respectability.

The older brother had unfortunately imbibed infidel principles. These he had oftentimes expressed to the other, who had listened to the seductive voice with approbation, made the unworthy sentiments his own, and banished from his bosom all thoughts of revealed religion. In the course of providence their partnership in trade was terminated, and they were induced to pursue their fortunes about fifty miles distant from each other. Thus situated, the accumulation of property, the amusements of the world, with its civil and military preferments, engrossed their whole attention. After a while, the Lord sent a minister of the gospel to dwell in the vicinity of the older brother, and to labour in the vineyard in that place. He politely invited the minister to share the hospitality and society of his house, remarking at the same time, very facetiously, that he had no faith in his system of divinity, but was nevertheless much pleased with his company, and hoped to see him frequently in his family circle. Little did our friend anticipate, at this time, the vital change that God would, within a few weeks, effect in his heart. He attended a few Lord's-days on public worship, indulged in occasional conversation on religious subjects, and then left his

home for Philadelphia on business.

—On his return, he said he saw a celestial beauty in the gospel. The views he now entertained of the character of God; the feelings he manifested; the exercises in which he cheerfully engaged, with the studies and companions he preferred, marked him out as a chosen vessel of mercy. He now recollected, with penitential sorrow, his former conversation with his brother in favour of deism. He deeply lamented the probable influence of his sentiments and example on him; felt it his duty to pay him a visit, to confess his former error and guilt; to acknowledge the power and efficacy of the cross of Christ, and to beseech him, by the strongest motives that could be drawn from three worlds, to flee from the wrath to come, and to lay hold on eternal life.

Faithful to a sense of duty, and the dictates of the tenderest affection, he repaired to his brother's house, who was perfectly ignorant of the radical revolution of mind, and the Divine love that glowed in the heart of his welcome visitant. He now saw before him an elder brother, whose person and character had ever received his esteem, and admiration and love—whose voice, in matters of religion, he had hitherto regarded with the profoundest veneration. He expected an entertainment of gaiety—the enjoyments of the fashionable world. Imagine his surprise, when, in the lovely simplicity of the gospel, and with trembling

solicitude, this angel of mercy related to him the affecting story of all his sorrows and joys, his fears and hopes. When he called his brother's attention to the law of God, the depravity of man, the denunciations and promises of Heaven, and the death of the cross, his manner was truly imposing. It displayed holy ardour, unaffected piety, and unutterable tenderness. His eloquence, "warm from the soul, and faithful to her fires," was irresistible. It was demonstration and power. This was a time of the Father's love. It proved a barbed arrow in the heart of his auditor, that could only be extracted "by one who had himself been hurt by the archers." The beauties of this world faded before his eyes. Its rewards and enjoyments became comparatively undesirable. Repose retired from his bosom. He felt himself a sinner before God. His understanding was enlightened. He saw that he was justly condemned. God was glorified, while all was lost. Suffice it on this point to say, that but few days elapsed before he was enabled to lay hold by faith on the mighty Saviour, and to sing the triumphant song of the redeemed. He still lives to adorn his profession by an amiable and pious deportment. The other brother continued to maintain with faithfulness the Christian warfare, till, with great calmness, he expired.

In the light of this narrative, we would offer the following reflections.

Infidels are dangerous companions, especially to youth. At this time of life the mind is very susceptible of impressions, and the depraved heart is a soil ever more congenial to vice than virtue. We are prone to embrace the principles, and to emulate the examples of those in whose characters we fancy some great excellence. The political writings of Thomas Paine, so justly admired, have prepared the way for the more favourable reception of his Age of Reason, with a certain class of readers. The company of pious ministers, however little it may be prized by some, may prove an infinite blessing. Ministers should never despair of ultimate usefulness. Far from assuming a forbidding attitude, they should render themselves acceptable to the whole community, as far as they can do so consistently with a due regard to their own character, and the honour of their Divine Master. Affability is not incompatible with godliness, nor can it ever be injurious to the ministerial profession. Religion never weakens, but greatly strengthens and refines natural affection. It inspires a disposition in one to repair, as far as possible, any wrongs he may have committed, and to advance the happiness of man and the empire of grace. Christians, however weak and obscure, should ever study to be useful. There may be those on whose minds their words and actions may have a more salutary effect, than all the efforts of the most exalted luminaries of the church.

Wisdom is ever profitable to direct; and the discreet and humble follower of the Lamb, will seldom aspire to a position in society to which he is not entitled.

ENCOURAGEMENT TO THE MINISTERS OF CHRIST.

Remarks on Daniel xii. 3.--*"They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."*

It has been the pleasure of the Holy Spirit, in the sacred writings, to mingle subjects which are plain and obvious, with others which are mysterious and sublime. The former afford the immediate means of edification; the latter encourage our researches, contribute to the enlargement of the mind, and excite a spirit of holy adoration.

To no portion of the Divine writings are these observations more appropriate, than to the book of Daniel. The former chapters are historical, and easily comprehended; the latter are prophetic and obscure. They may, in part, be understood by comparing them with the history of the Jews, the Grecians and other nations, from the days in which they were written, to the coming of the Messiah; but they will never be fully comprehended until the trumpet shall sound, and the dead be raised. The connexion of the above passage presents some difficulty, in common with other sections, concerning which our Lord has said, 'Let him that readeth understand;' but the passage itself is plain, and

conveys sentiments of the highest importance.

Let us ask, Who are the wise, and what is their destiny?

It is evident, the subjects of the wisdom of this world merely, cannot be intended. Scientific improvements, compared with a state of intellectual ignorance, deserve to be approved; but when contrasted with gracious attainments, will be found of little value. "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world."

The spiritually wise are children that have been taught of the Lord. The righteous, the wise, and their works, are in his hand. They have been engaged in a patient investigation of the great source of truth, the sacred scriptures. They have given themselves to reading, and have studied to show themselves workmen approved of God. They are persons of an humble temper. If sound learning have a tendency to produce modesty of character, and to destroy all unreasonable self-esteem, sound piety will produce still greater effects. The sincere Christian is content to become a fool, that he may be wise. His petition before the throne of his God is often repeated, "What I know not, teach thou me." In the sacred volume, a wise man is opposed to a wicked man, as in the

10th verse of the chapter before us. He is wise to that which is good. He walks circumspectly, not as a fool, but as wise, redeeming the time.

What has been stated, applies with propriety to every Christian who has attained to some degree of eminence in the divine life; but the wisdom recommended in the words on which we are treating, is connected with effort—ministerial effort, to impart wisdom to others. It is a melancholy fact, that men, in general, are far from righteousness. To prepare the soul for evangelical exercises and divine consolation, a *turning* must take place: "The Lord testified against Israel and Judah, by all the prophets and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes." In effecting this change, it is the pleasure of God to employ human instruments. "We," said Paul and Barnabas at Lystra, "We also are men of like passions with you, and preach unto you that ye should *turn* from these vanities unto the living God." It was a part of the commission of Christ to the apostles, that, being sent to the Gentiles, he should open their eyes, and turn them from darkness to light. In this view of the subject, "he that winneth souls is wise." Sometimes it is the pleasure of God so far to succeed the labours of his servants, that, through their instrumentality, *many* are turned. Though the disciples had at one time toiled and rowed and taken

nothing, when, at the command of the Saviour, they made another attempt, their net was full. They were thenceforward to "catch men," and, as the miracle indicates, sometimes to catch them in crowds. Multitudes were turned to the Lord, at the festival of Pentecost; and, shortly after, it was found that "the men that believed were about five thousand." The upright and laborious minister of Christ, must not, however, be discouraged, if his usefulness equal not his expectations and desires. His ministrations may have been profitable beyond his apprehensions. The seed which he has scattered may produce a bounteous harvest, when himself shall have rested from his labours. And, after all, it is not the successful, but the good and faithful servant, that shall hear the Master say "Well done."

Let the reader again peruse the words at the head of this essay. He will find that the honours they exhibit shall be enjoyed by every believer. In the present life, the followers of Christ are the light of the world. "A man's wisdom maketh his face to shine." Paul, exhorting the Philippians, says, "Do all things without murmurings and disputings, that ye may be blameless and harmless in the midst of a crooked generation, among whom ye shine as lights in the world." In relation to the life to come, Jesus hath said, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

This honour shall more especially descend on the ministers of truth. They that be *wise*, or, as the word may signify, they that communicate wisdom, shall shine. The words are by Jewish expositors applied to the days of the Messiah. Preachers of Christ are stars: "The seven stars are the angels of the seven churches." It is theirs now to shine by the purity of their conversation, by the solemnity of their testimony, by their patience in suffering, and by their perseverance in the path of duty unto the end. In each of these senses, John the Baptist was a burning and a shining light.

The glories of the faithful messengers of Christ are chiefly reserved for a future state. *At that time*, when Michael shall stand up, the great Prince which standeth up for the children of the people of God—when many of them which sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, *then* they that turn many to righteousness shall shine as the stars for ever and ever. Their real character, and the retributions of the Redeemer, shall be conspicuous to men and seraphim. John, in vision, saw the "four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold." And what are elders, but such as had been presbyters in the churches of Christ. It is a fine and animating idea given by the revelator in his description of the person of Christ, "He had in his right hand seven

stars." How beautifully does the passage indicate the protection which they enjoy, the agency in which they are employed, and the high and splendid honours which they shall possess!

Do the heavens, as monuments of Divine power and wisdom, declare the glory of God? So do the ministers of Christ. Does the firmament display diversities of lustre? The gifts and improvements of ministers are equally various. In the resurrection all shall appear luminous, though one star differ from another star in glory. Do the heavenly bodies shine usefully on each other, and usefully on man? It is more than probable, that those who have proved blessings on earth, may be employed in future services in the everlasting kingdom of God, which may contribute to the information and rapture of ransomed millions. If for an apostle to stay in the flesh were more profitable for his brethren, who can demonstrate that it was equally profitable for all parts of the universe? The future splendours of the servants of Christ shall never be diminished. Secretary Thompson, following the version of the Septuagint, translates the words we are considering, they "shall shine like the stars for ages, *and longer*." Their sun shall no more go down, neither shall the moon withdraw itself.

Happy the men who are partakers of heavenly wisdom. Happy the preachers who turn many to righteousness. "He that con-

verteth a sinner from the error of his way, shall save a soul from death." Let the salvation of men be the grand object of ministerial endeavour. Dissatisfied with a mere display of the elegance of periods, the felicity of arrangement, the accuracy of reasoning, let them cry, as they behold thousands hurrying to ruin, Flee—flee from the wrath to come! Let them ponder on the nature of the duties

of their office; let them consecrate every talent, whether natural or acquired, to the honour of God and the welfare of men; let them dread no tribulation that can befall them, but advance in their work with affection and firmness, without despondency, and without ceasing; until, by the blood of the Lamb, and by the word of his testimony, they become more than conquerors.

MISSIONARY INTELLIGENCE.

FOREIGN.

MISSION TO BURMAH.

Letter from Mrs. Judson, dated

Calcutta, Dec. 2d, 1821.

REV. AND DEAR SIR,

I HAVE just delivered to our dear friend, Capt. Moore, a parcel, of which I expected to have been the bearer. But I trust a kind Providence will prevent the necessity of my returning to America, and that you, and other judicious friends to the mission, will approve the course I have taken. Nothing but a certain conviction that a longer continuance in Rangoon would preclude all hope of recovery, could have induced me to leave Mr. Judson under very discouraging circumstances, and when he peculiarly needed all that encouragement and attention naturally expected from one so nearly connected. He was just recovering from a fever which had exceedingly reduced him, our missionary sky began to lower, reports were in circulation of probable difficulties between the English and Burman governments, and every thing seemed to conspire to render our situation peculiarly trying. The pain in my

side had been increasing for several months, mercurial applications had lost their efficacy, and nothing but a voyage to sea presented the least prospect of continued life. I felt exceedingly desirous to have Mr. Judson accompany me as far as Bengal, but the peculiar state of the mission rendered it impracticable, and our judgments convinced us that duty required his stay.

I embarked on board the *Forbes*, Capt. Roz, on the 24th of July, and had not been at sea but a few days, when I felt sensibly relieved from pain and fever; and my health continued to improve so rapidly, (we were a month on our passage,) that on my arrival in Calcutta, I was almost a new person. This partial recovery suggested the hope, that I should be able to return to Rangoon without taking the long, the appalling voyage to America. But a few days residence in Calcutta convinced me of the fallacy of my hopes; for the pain in my side soon returned, with its usual attendants. I immediately made application for a passage to America; but was surprised and disappointed to find, that most of the American captains were averse to

taking passengers, and that those who were willing to take them were so exorbitant in their demands, as almost induced me to give up all idea of going. In mentioning my circumstances to Mrs. Thomason, lady of the Rev. Mr. Thomason, chaplain, she suggested the advantage of a voyage to England, in preference to America. The pious captain of a ship, bound to London, was then residing in her family. With him she consulted; and they made arrangements for my passage, at the very low price of \$250, with comfortable accommodations, and with the advantage of having a medical gentleman on board. Since my late residence in Calcutta, I have been attended by Dr. Hare, a physician eminent for his skill. He at first gave me some hope, that he should be able to remove the disease without my taking the long voyage; but has finally concluded, that a return to Rangoon would be very dangerous. Extracts from a letter he lately wrote me on the subject, (the original I send to Mr. Judson,) are as follows:

"It is no easy matter to decide conscientiously, upon a measure of such importance to you as a voyage to Europe, which separates you from your husband and your immediate duties in life. The first impression I had of your health, was favourable to your returning shortly to Rangoon; but after weighing maturely the accounts of your former suffering, there must, I think, be a greater degree of disorder in the state of the liver than was apparent: and therefore, though I have an aversion to advising such separations, I must say that I am of opinion, that you would run a great risk of being subject to your former illness by returning to Rangoon, and that the perfect recovery of your health by a voyage to Europe is certain, so far as my experience and human probability go. Your health you should secure for Mr. Judson's sake, as well as your own, at whatever rate of proper sacrifice it may be gained."

After receiving the above, I could no

longer hesitate what course to take, and accordingly have secured my passage, and expect to embark by the 1st of January. My mind is exceedingly dejected in view of my lonely, approaching voyage, and at my probable long absence from Rangoon. If on the voyage I should perfectly recover my health, I shall return in the same ship, and proceed to Rangoon as soon as possible. If otherwise, I shall cross over to America, and once more behold my dear, dear native land, and again be refreshed by the countenances of my beloved friends.

I received a letter three days ago from Mr. Judson. His health was perfectly good; and, though he has been obliged to give up public preaching, he has had the inexpressible pleasure of baptizing another Burman, who is decidedly pious. Surely the Lord is working wonders in Rangoon, though the powers of darkness seem combined to destroy the infant cause. I am expecting every day another parcel from Mr. Judson, which will contain his journal. I hope to get it in time to send by captain Moore.

I shall be happy to receive a letter from you, or Mrs. S. while in England.

Mr. and Mrs. Colman are doing well at Chittagong. They are excellent people, and an honour to the Board. They are very desirous we should join them at Chittagong, and many of our friends in Bengal think it a more advantageous seat for the Burman mission than Rangoon, in the present state of things. But I am well aware that Mr. J. will never leave Rangoon until he is obliged.

*Extract of a letter from Dr. J. D. Price
to the Cor. Sec. dated*

Calcutta, Nov. 14, 1821.

MY DEAR BROTHER,

CONVEYED in safety over the trackless deep, we arrived in this place on the 27th of September. We enjoyed very good health during our voyage, and were in no particular danger at any time. Here we have now been seven

weeks, partaking the delights of Christian society and friendly intercourse. The brethren, both here and at Serampore, have been unremittingly kind during our stay. We have at length obtained a passage for Rangoon. We are now all on board, expecting to sail early to-morrow morning. The vessel in which we go is commanded by Arabs, and manned with Lascars. We are all alone, as respects language, among more than 50 persons; but as our navigator speaks Burman, I hope to gain something during the voyage. We were obliged, after a three weeks' attempt to cheapen, to engage for 500 rupees; of which we get back 100, to lay in our provisions.

Mrs. Judson arrived here a short time before us, on her way to America. She complains much of her side. Mr. Hough has been waiting only to hear from brother Judson, in order to proceed to Rangoon.

From the same to the same, dated

Rangoon, Dec. 14, 1821.

REV. AND ESTEEMED BROTHER,

I EMBRACE the first opportunity of informing you of our safe arrival in this place. Yesterday morning, at sunrise, we were saluted by the glitter of the splendid pagoda; and the long range of hovels composing the town of Rangoon. At 9 o'clock we met our solitary brother on the wharf, and after undergoing a search at the custom-house, were conducted to this place, the transient abode of so many different missionaries. Here we indulged in the luxury of mutual communications till bed time, interrupted only by a short walk through the town, and by the Burman converts' evening worship. Brother Judson is all I had expected, and more. With talents and piety exceeded by few, he unites a suavity of manners, which captivates the heart at once. Three of the converts were at evening worship, Moungh Shwa-ba, Moungh Ing, and Moungh Bya. Moungh

Shwa-ba shows a physiognomy of solidity, patience, and sincere devotion. He expressed to brother Judson a wish to know the spiritual age, as he called it, of myself and partner—said he hoped his own heart had been made new for more than a year; and in reply to questions relating to the character of Jesus Christ, the proofs of sincere love to him, and the duty of entire trust in him, he expressed himself with much knowledge and piety.

This morning we were busily employed in getting all our things from the ship, and in the afternoon, from 1 to 3 o'clock, in opening them for the inspection of the government. We were permitted to take them immediately to the mission-house, and were shortly after honoured with a visit from the head man of the custom-house, inquiring my age, my qualifications as a physician, especially whether I could cure the cholera, and gave us to understand his majesty at Ava might have a curiosity to ask similar questions, should he hear of our arrival. This man is one of the nobles of the country, and appears entirely divested of the common rusticity and wildness of Burmans. He took his leave, after politely refusing, and then accepting, a small present of tea and two quires of white paper.

This evening, after tea, I was gratified by Moungh Shwa-ba and Moungh Ing following brother Judson in prayer; and though it was to me an unknown tongue in which they spoke, yet it was one of the pleasantest prayer-meetings I ever attended. We have engaged our teacher to commence with us next Monday, hoping very soon to understand enough of the language to worship with this little band, and anxiously looking forward to the period when we may enter the field against the worshippers, or rather the followers of Gaudama. We dwell here in the midst of pagodas, almost innumerable, erected to the memory of this departed, annihilated god—Burmah's only deity. When, oh! when shall this

soul-appalling, horror-fraught system be swept away, by the news of life and immortality brought to light by the gospel of Jesus Christ?

I had almost forgot to mention that our passage from Bengal hither was very pleasant, with the occurrence of no accident, except our grounding on the bar off the mouth of this river, exposing us for an hour to some danger from the great strength of the tide, and the extreme age of our ship. Through a kind Providence, however, we floated without the least damage to any part of the vessel; on which our Arab crew gave one simultaneous *Allah!* or, Praise to God. Our accommodations were very good—the captain and nokkodars, (super-cargoes) very kind and attentive—rough places were made smooth; and we have entered on our mission with alacrity and strength of faith, such as we had hardly dared to hope for, even in full reliance on the promise of strength equal to the day.

SERAMPORE.

Extract of a letter from Dr. Carey to a friend in Liverpool, dated

Serampore, Sept. 10, 1821.

WITH respect to the cause of God, I have every reason to think that it is gaining considerably. I baptized two persons at Calcutta the Lord's-day before last, one of them from Scotland; and last Lord's-day I baptized two more at Serampore, one a Mussulman, the other a Hindoo. Brother Lawson also baptized a Brahman. There are indeed few, if any, of the stations belonging to the mission, in which there have not been additions. Our schools are prosperous. The College is covered in; and two houses for professors are in the same state of forwardness. Several versions of the New Testament have lately been printed off, which had not before been published; and several more are approaching to a conclusion. We mourn

much imperfection in all we do, but in no person or thing do I see such imperfections as in myself. I have lately suffered the greatest of human losses in the removal of my dear wife by death. She was a woman who feared God above many. I have been mercifully supported, but am extremely low and disconsolate.

CALCUTTA.

We give a few extracts from the Journal of our brethren at this station, for the months of April and May, last year.

APRIL 21.—A Byragee listened to the gospel, who has been wandering about from one holy place to another for more than twenty years. He consented to remain for further instruction: he seems to have been wandering in pursuit of a *something* of which he has no definite idea whatever, and, by what he says, seems to direct his course in that manner that is likely best to secure his daily food.

22.—At Dum Dum an attendance of nearly a hundred of our countrymen, who heard, with the most solemn attention, the text, 'The love of Christ constraineth us,' &c. Previous to public worship, three young men gave in their experience, and are likely soon to be added to the church. Out of their limited income, these poor soldiers are making strenuous exertions to raise a more commodious place to worship in.

23.—A very numerous attendance this morning at the Bow Bazar place of worship, and very little reply, unless from two or three young men who have often attended before, and who only speak from the hope of exciting confusion and ridicule. Ram Doorlobh, a native Christian member of the Lall Bazar church, who was, when a heathen, under a vow of silence, which he strictly observed for three years, spoke at great length and with much energy. He is a very interesting man, and promises to be an ex-

tensive blessing, though he has very considerable singularities. Having been so distinguished an idolater, he is able to direct his arrows with very great effect.

25.—At the close of our address this morning, I entered into conversation with two brahmans upon the barbarous custom of burning widows. No one can witness this horrid practice without the deepest horror; at least such was the impression upon my mind, when I was present and saw the whole tragedy some few weeks ago. If the British legislature were alive to this subject, surely they would not hesitate to put an end to such murderous proceedings! As to religion being the alleged cause, it is a mere pretext; for there is no more religion in the whole process, than there is in country people in England, when they attend a wake or a fair. In all the conversations I have ever had with the natives upon the subject, they seem to have less to say in favour of it than for any thing else, and they seem quite unwilling to talk about it.

26.—Within a mile of our house another widow was this morning burnt with her dead husband. I was anxious to go and witness the scene, but the extreme heat of the weather, and a weak state of health prevented me. When my Pundit came by, the pile was ready, and the woman had made her appearance; she was about sixty years of age. Upon expressing my horror at the murder, (for I always, in speaking to the natives upon the subject, call it by that name,) he replied, It was of very little consequence, since she would have died very soon, if she had not burnt; moreover, he added, there is a fine strong wind to-day, which will ensure a speedy despatch to the business. This is the cold-blooded manner in which merciful brahmans speak of burning their fellow-creatures. Within these two or three months, this is the third that has been immolated in our neighbourhood; and others there may have been, that have not come to

our knowledge. But if within this short space of time three have died upon one spot, what must be the amount in the course of a whole year in the whole province of Bengal! I fear the real number has yet never been stated to the Christian world. But this could not be any very great difficulty, as none can burn without an order from the magistrate. Oh that the disciples of Christ, and the friends of humanity, would use their influence with the legislature to abolish this *infernal* custom! From the various conversations I have had upon this subject with the natives, I feel the strongest persuasion that the government never found less difficulty in getting any order obeyed by the natives, than they would find in totally, and *at once* abolishing this practice.—Nay, I believe, in a very few years they would be perfectly ashamed to own they ever had such a custom among them, as they are to acknowledge, that their women ever cast their children to the sharks at Saugun.

MAY 1.—Went this morning to the place of worship in the Bow Bazar, where, calling in a mussulman, we began by asking him a few familiar questions; and in a little time others were attracted, upon which a pretty long debate ensued. The mussulman contended, that to give according to our ability to the poor, and to practise according to the way in which we have been taught, and trusting all to God, was what we should do, and all we could do. A hindoo whom we called in was very proud and fierce; he declared that unless we could explain the nature of God, we were not worthy of being listened to, or to that effect, and if we could not tell him, *he* would tell us.—“God,” he added, “is like an extremely thin vapour, too attenuated to be seen, or in any way felt.” We replied, “And what do men get by knowing that? Is it not much better to know that God was almighty, omnipresent, &c. and that he was holy, just, and compassionate?” O no, all we could say upon these topics

was mere vulgarity; nothing would satisfy him but that God must be vapour, fine thin vapour, or something that deprives him of all moral perfections, and even of all moral obligations. We remained between two and three hours, and disputing being over, a great number heard, and some very attentively. One poor man declared he had found no rest in his soul for the space of four or five years, and it was his firm belief that none but Christ could save. He had obtained a tract, or some portion of the gospel, some time ago from a lady. His wife and friends, he says, are very much opposed to the gospel, but he hopes to obtain the knowledge of Christ. I sincerely hope we shall hear more of this. Things appear rather more promising among the natives than formerly. May God grant the influences of his Holy Spirit.

6.—A tolerably good attendance at the Baranagore chapel this morning. Brother Penney, Panchoo, and myself, addressed the people, who were all very attentive. One old man discovered a desire to cavil, but there were none who were desirous of seconding him. In the afternoon Panchoo went to the Iron Foundry, and brother P. and Annunda the brahman, who has been with us about four months, went to the Wood Yard, where there were nearly a hundred people collected. In the evening I went in company with brother P. to Dum Dum, and preached to about a hundred of our countrymen, crowded together in a small neat house. Great seriousness pervaded the whole, and we have great hopes that many are inquiring after the salvation of their souls.

8.—People were less forward to come to the place at Bow Bazar chapel than usual. Obligated to call them in, and converse with them one by one as I was able. Each one had some excuse, why a concern for the soul should be deferred for the present. In asking them how they could be saved, one said, that to give

away some portion of what he could procure in worldly employments would ensure salvation. Another, that calling upon the name of God would be sufficient; and a third declared, that all was vain, that the present existence was all a cheat, a mere deception; and all we could do was, to satisfy hunger, bear sorrows patiently, &c. &c. They have none of them any ideas beyond the body and its pleasures or pains; and when the Pundits affirm any thing of God, it is mere speculation, and has no relation to practice or enjoyment.

9.—We commenced our work in the Bow Bazar place of worship this morning, by calling a respectable brahman in, and getting him to enter into conversation. He fully agreed to all we said as to the importance of preparing for death, the propriety of serving God with all our hearts, inasmuch as we derive our existence, and all we enjoy, from Him; but when we attempted to come nearer the peculiarities of the Christian system, such as the atonement for sin, &c. and to infer the insufficiency of all human institutions to accomplish our salvation, he wished to evade, and to dismiss the subject. He assented there was one God, and that all the deities they served were only parts of the Supreme; and as to their appearances in this world in different forms, and for different and sometimes opposite projects, all was a mere feint, and nothing that absolutely referred to God himself; and therefore, he did not hold it as incompatible with the unity and immutability of the Divine essence. He evidently looked upon all the different incarnations as a just subject of merriment. Yet he vindicated all the popular superstitions, and himself walks in the common way, because it was the way of his ancestors. Before concluding with him, a good number came in, and we sung a hymn and spoke pretty much at large. One of the natives was very impatient, and spoke to Ram Doorlobh (formerly a brahman, and a very devoted idolater)

very angrily, for casting away what was ancient for the *novelties* of Christ, and begged to know *where* he had received his present religion from. We contended that the religion of Christ was not new, but was a scheme of mercy made known as early as the fall of man. But if a man possessed a *jewel*, and knew its value, what did it signify if he could not inform every body from whence he had obtained it; or suppose it should be new, would he throw it away on that account? We granted that the Hindoo system was very old; but that was a proof against it, as in the lapse of so many ages it had made nobody holy—that the Hindoos were now more wicked than ever, and they ought therefore to discredit it.

11.—Went to our chapel on the road side this evening, and collected a good number of people, most of whom were attentive; the only people who were exceptions being two young brahmans. The first man I commenced conversation with was a Hindoo, who was going to receive money due to him for some sheep he had supplied for a Bazar, (market). A respectable brahman passing, I called him in while our conversation was going on, and asked the man whether he was not acting contrary to the Hindoo system in destroying life? He said, Yes; but it was his trade. The brahmans said it was certainly a very unholy thing to destroy the life of any animal. I replied, I was therefore much surprised lately to witness a great number of brahmans assembled to take away the life of a poor woman, by burning her with her husband. He attempted to justify the practice by its antiquity, and alleged that it was sanctioned by the Shastras. I attempted to convince him it was nothing less than murder, and that all who were engaged in it, or consented to it, were absolute murderers, and would be so judged at the bar of God. I also showed how inconsistent it evidently was with many other parts of their own sys-

tem, and that it was very degrading to the brahmans, the favoured heads of the people, that *they* should be beholden to the devotions and sufferings of their women, to get salvation for seven generations; whereas the Soodras could get to heaven by bathing in Gunga, pronouncing the name of a god, or presenting to a deity a leaf or a flower. From the cruelty and unreasonableness of their system, we took occasion to speak of the benignity and consistency of the gospel of Christ, and the proof that appeared of its sufficiency, from the effects it produced upon the souls of men, in making them humble, holy, and compassionate, &c.

13.—Brethren Penney and Panchoo went to the Wood Yard this afternoon, and preached to about one hundred people. I went to the Iron Foundry, where we had about three hundred. I addressed them upon the necessity of prayer, insisting much upon the folly and wickedness of their common evasion, that when God turns them to what is right, then all will be easy. I endeavoured to show the absurdity of this sort of excuse, from comparing their conduct in spiritual things, with the zeal they discovered in temporal things.

14.—Our congregation on the road side this evening was very numerous, and towards the last became very boisterous, which was owing to two or three Brahmans, who opposed with great violence and abuse, uttering virulent and impious expressions respecting Christ. The Brahmans always discover themselves to be 'subtle and full of all mischief.'—Nobody who is acquainted with evangelical history, and has any opportunity of knowing these advocates of superstition, but must be struck with the many lines of resemblance between them and the pharisees, those enemies of Christ and the common people.

15.—We mustered very strong this morning in the Bow Bazar place of worship, being on our side four—viz. myself,

Ram-Doorlobh, Panchoo, the native inquirer, who now begins to show himself a little bold in the cause of truth, and Cossu. After singing a hymn, and prayer, people began to come in very thickly, and three of us spoke—Ram-Doorlobh to the narrative of the woman with an issue of blood, and the ruler of the synagogue's daughter, and treated it in a very forcible manner. Panchoo spoke last, at considerable length, taking up the subject which I had commenced, from Romans viii. 1. We had then to hear objections, which lasted so long that I was obliged to leave them to finish. A brahman here who has often heard us, took the lead.

20.—Our hearers pretty numerous and attentive at Baranagore this morning, but no sort of discussion, all was heard in silence, and no reply followed. In the afternoon, Panchoo, the native preacher, went to the Iron Foundry, and brother Pearce, accompanied with the young brahman, Annunda, who has been with us now about three months, to the Wood Yard. I hope there is a real change of heart in him, and that he sincerely loves Christ.

21.—The people gathered together very freely this afternoon. We commenced by talking with a brahman, who was very courteous indeed. He admitted all that we said as to Christ and the gospel, but seemed to expect we would show the same favourable opinion towards Hindooism. He seemed to think that *Krishnoo* was to them all that Christ was to us. I enumerated some of the sins that *Krishnoo* is reported to have committed. He admitted that all these things were done by *Krishnoo*, but added, 'Who can call that sin which God did?' We argued from the perfection of the Divine Being, that he could not possibly sin, nor countenance sin in men. Therefore *Krishnoo* could not be divine, nor could he be confided in as a Saviour—and that between Christ and him there was all the difference there could be between light and darkness.

Heathen Penances.

MR. FISHER, chaplain at Merut, India, relates the following account of a spectacle witnessed in India, during a journey from Hurdwaar to Merut:

"A Fakeer was observed by the roadside preparing something extraordinary; which, having never observed before, excited a curiosity to draw near, and examine his employment. He had several Hindoo pilgrims round him, all on their way from the Holy Ghaut; who assisted in preparing the wretched devotee for some horrible penance, to which he had voluntarily bound himself, in order to expiate the guilt of some crime which he had committed long ago. His attendants literally worshipped him; kissing his feet, calling him God, and invoking his blessing. A large fire was kindled under the extended branch of an old tree. To this branch the Fakeer fastened two strong ropes, having at the lower end of each of them a stuffed noose, into which he introduced his feet; and thus, being suspended with his head downward over the fire, a third rope, at a distance, towards the end of the branch, was fixed, by which he succeeded with one hand to set himself in a swinging motion, backwards and forwards, through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers: with the other hand he counted a string of beads, a fixed number of times, so as to ascertain the termination of four hours, for which he had doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A bandage is placed over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means he says he shall atone for the guilt of his sins, and be made holy for ever. The last half hour of the four hours, his people say, he stands upright, and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes

of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but to what or whom they could not tell."

WESLEYAN MISSIONARY SOCIETY.

Van Diemen's Land.

THE aborigines of this island are supposed to be the most degraded of any in the known world. They differ from the natives in New Holland in having their heads covered with woolly hair, like the Africans. They procure their food by hunting, and are without any knowledge of the arts. They are peaceable towards those who use them well, but revengeful of injuries. Some of them live with Europeans, and conduct themselves well. Several young natives have been baptized into the Christian faith. With respect to the possibility of the civilization of this race of people, I have no doubt. These poor outcasts of men are the purchase of the blood of Jesus Christ our Lord, and shall finally know him as their Saviour and Lord.

Both the men and women are of a low stature, but have a better appearance than the natives in New South Wales.—They have woolly heads; their limbs are small; the thinness of their bodies arises, I conceive, from the poorness of their living.

The young men fasten to their woolly locks the teeth of the Kangaroo, short pieces of wood, and feathers of birds, which give them a savage appearance. They also draw a circle round each eye, and waved lines down each arm, thigh, and leg, which give them a frightful appearance to strangers.

Their colour is as black as that of the African negro. Their noses also are flat, their nostrils wide, their eyes much sunk in the head, and covered with thick eyebrows; they never suffer their hair to grow very long—this they prevent by cutting it off frequently with sharp shells or pieces of broken crystal. They live

in families and tribes, and subsist principally by hunting; but are careful not to increase their number greatly. To prevent this, they have been known to sell their female children. It is believed by many Europeans, that each tribe has a chief, whose authority is supreme.

In the winter the men dress themselves in the dried skins of the Kangaroo. The females are clothed in the same kind of garment, with the addition of ruffles, made also of the skin, and placed in front of the garment. The dress is fastened on by a string over the shoulder and round the waist. In the summer season their clothing is useless, and is therefore cast off until winter returns.

Their notions of religion are very obscure. However, they believe in two spirits; one who, they say, governs the day, and whom they call the good spirit; the other governs the night, and him they think evil. To the good spirit they attribute every thing good, and to the evil spirit every thing hurtful. When any of the family are on a journey they are accustomed to sing to the good spirit, for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety. The song may be listened to with pleasure, their voices being sweet, and the melody expressive.

WEST INDIES.

Opening a New Chapel at Kingston, Jamaica.

Our chapel, says Mr. Coultart, was opened last Lord's day, the 27th inst. (Jan. 1822) and numerous and respectably attended. I made some remarks on the reports, and such statements as have induced some unknown gentlemen not only to vindicate but advocate our cause, and earnestly solicit the public to support an institution "so likely to be advantageous to the public welfare."—You will praise God with us for a result

so unexpected. The day of opening the chapel was advertised, and by nine in the morning, an hour and a half before service, many hundreds of people were waiting for admission. When the doors were opened, the place would have been filled to excess at the first rush, had not persons been stationed so as to keep the galleries clear for strangers. Upwards of two thousand persons were numbered within, and we are moderate in saying, that five hundred were without on benches. Much must be attributed to novelty, but we have reason to hope we shall be tolerably well attended generally. If all our own members could attend, we should have no room for strangers; but not two-thirds of them can attend at one time, and therefore we must depend upon occasional visits from others.

DOMESTIC.

CHEROKEE INDIANS.

Letter from the Rev. Mr. Roberts to the Cor. Sec. dated

Valley Towns, April 25, 1822.

DEAR BROTHER,

Your kind epistle of the 24th ult. we received by the last mail, from which I learned that brother Cauldwell has been called home, and the probability of brother Withington's speedy departure.—They were lovely and pleasant in their lives, and in their death not divided. The loss to the church, and the cause of truth generally, appears great. Yet it is our happiness to know that it is not too great for the Head of the church to repair. "He doeth all things well;" and it is well with us when we can bow to His holy pleasure, and feel and know that He is God.

Nothing new has transpired here since our last communications to the Board, except that we have employed a young man to act as interpreter, and have agreed to give him \$5 per month. His

name is J. Wafford, a half breed, born in Georgia. He received part of his education in that state; but after a late purchase he moved with his mother into the nation, and has attended this school for 7 or 8 months. He left the school last February with an intention of commencing a plantation. While here he was very useful as an interpreter, and when he left us we missed him much. It was agreed by the brethren that we look out for a capable person as a medium of communication; and knowing of no person more so than Mr. Wafford, I paid him a visit, and proposed the subject. As soon as it was mentioned, he showed that his very soul was in the work, and agreed to come.

This young man understands English as well as the generality of persons of his advantages, and we find him to be a profound Cherokee. It appears that he was inclined from a child to acquire a critical knowledge of the Indian tongue. When I think of this, I am inclined to hope that God designed him for usefulness. Who knows but this young man is to be the *Lassar* of the West.

Brother Jones and myself devote as much time as we can spare from our other avocations to the acquiring of the language—being more and more impressed with the necessity of giving these people the word of God in their own tongue. Here, and on the Arkansas, are from 20 to 25,000 Cherokees, and the number that understand English is very small indeed. Since we came here I have seen but two full Cherokees that know English enough to understand the plainest passage in the Bible. And I have just been asking Mr. Wafford, whose acquaintance in the nation is extensive, and he told me that he knew of no more than six, and he believes that most if not all of them were raised among the white people. Though the children make good progress in learning to read and write, yet in learning the language they move exceedingly

slow. This is a complaint at all the missionary establishments.

If these people are destined to wait for the *light* until they receive it through the medium of the English language, ages of darkness must inevitably roll over their unhappy minds, though the present efforts were increased twenty fold.

It is true that they are growing wiser every day in the things of this world. But, alas! they are not so in things divine. The name of Jesus is not even known among them. They are strangers, total strangers (a very few excepted) to every idea of a religious nature; and how can it be otherwise? Thousands have not so much as heard that there is a Saviour provided for a lost world. "How can they believe in Him of whom they have not heard?"

I would not have you to understand that this description is applicable to all that are *called* Cherokees. There are many in the nation that you could not distinguish from our most enlightened fellow citizens, in point of intelligence or complexion, and there are some, I am told, eminent for piety.

Perhaps it will be gratifying to yourself to know what methods we pursue towards reducing the language to writing. We have collected all the sounds, and then fixed on characters to represent them—this being done we divide the work. One to search for the verbs, and pursue them through all their modifications, the other to collect words for a Dictionary. We come together as often as practicable, to consult, and tell of any new discovery; indeed when either of us finds any thing new which appears to be of importance to convey divine truth, the other is not long before he hears and partakes of the joy.

The construction of the language bears a striking resemblance to the Hebrew. Every modification of the verb being made by prefixes and suffixes. The Cherokees have 12 personal pronouns,

fragments of which are used as prefixes to denote the person, number, agent, and object of the verb. There are also a few primitive verbs, simply expressing existence, parts of which form the tenses when suffixed to verbs. They also contribute to the formation of three or four classes of nouns, from the third person singular of the verb, which appears to be its theme.

The language has neither articles nor prepositions, and very few conjunctions. The nouns have neither cases nor genders. Notwithstanding this apparent deficiency the verb possesses such a facility of modification as to supply every defect, and frequently to express an idea more precisely than can be done in English.

The number of inflections of which a full Cherokee verb is susceptible, is almost incredible; yet these are arranged with so much regularity as to render the knowledge of them comparatively easy of attainment. We have discovered four modes, viz.—Indicative, Imperative, Potential, and Subjunctive. The first has 9 tenses; the second has 1; the third 10, and the fourth 5 tenses. Brother Jones has just been reckoning the inflections of the verb *to be*; and found them to be twelve thousand. It has a kind of double dual, one including the person addressed, and the other excluding him. I must not omit mentioning that we have made an humble attempt at translating some portions of the word of God. These are the first chapter of Genesis, the 2d chapter of Matthew, the 3d chapter of John, and a selection of passages prepared for the purpose, containing a brief account of the creation, the fall, the coming of Christ, His life and sufferings unto death, &c.

But our Dictionary and Grammar are not in that state of forwardness to warrant our proceeding with the translation with safety. Still we feel encouraged from the circumstance that what has been done is understood, and some of the best

judges have assured us that the very ideas intended are conveyed with propriety. I cherish a hope that, by the blessing of God, the fostering hand of the Board, and the assistance of J. Wafford, the Cherokees may in a short time read the word of life in their own language.

The Indians are glad to find that some attempt is made towards imparting to them knowledge in their own language; and when they obtain a little, they will thirst for more, and many of them doubtless will not be satisfied until they can drink of that fountain of knowledge which the English language opens to the mind.

We are in want of Sunday school books. A few Bibles could be distributed to good advantage among the scholars, when any of them leave the school, and among the white people who are very destitute.

Dear brother, continue to remember us at the throne, and do not forget James Wafford; request some of the children of God who live most near to Him, and like John lean on His bosom, to pray for him, that the Lord may make him a great blessing to this people.

CREEK INDIANS.

Extract of a letter from the Rev. Jesse Mercer to the Cor. Sec. dated

Powelson, May 7th, 1822.

MY DEAR BROTHER IN CHRIST,

Your welcome favour of the 18th ult. is open before me. It is to us an interesting document. The readiness of the Board "to maintain under its patronage a mission among the Creeks," will be grateful to the Board of Trustees belonging to the co-operating Associations.

Brother Compere perhaps is in the nation by this time. I accompanied him out for the agency about two weeks ago, but hearing that the Agent of Indian Affairs was absent on a journey to Washington City, we turned to Eatonton, and he was designed to visit some of the chiefs,

and counsel with them till the Agent returns. Should he obtain the liberty of the nation to settle among them, then he will proceed to fix on the site for the station. Your recommendation on this point shall be noticed.

As to your suggestion that our "good brethren will not forget the mission in India," I believe they will not—but the view taken was, that affording all their aid to missions here would allow other monies to be appropriated there. They are willing to show in any way their forwardness to support the Foreign mission, by sending to the Treasurer of your Board a draft on theirs, which may be received and placed to our credit on his book; or any other way which may be satisfactory.

ONEIDA INDIANS.

Extract of a letter from the Rev. John Peck to the Cor. Sec. dated

Cazenovia, April 25, 1822.

MY DEAR BROTHER,

I RECEIVED yours of the 8th instant, and am happy to hear of your health, and that of your family. Should be glad to meet with my brethren of the Board at Washington, but cannot. I hope the Lord will be with them in all their deliberations, that they may terminate for his glory, and for the spread of the blessed gospel among the destitute.

As to our Indian school at Oneida, it is in a flourishing state, though at present it is rather thin, on account of the children attending to making sugar. It has averaged, through the winter, about forty. Seventy-nine have been the most that have attended in one day. The children learn well. I had the privilege of hearing a class read in the New Testament—in those Testaments I received of you in Philadelphia. I believe, my dear brother, the Lord has a blessing in store for these poor children of the wood, which has been withheld from their fathers.

We have a carpenter and blacksmith at Oneida, with their families. Two In-

dian boys are engaged as apprentices to the blacksmith; and they are steady to their business, and bid fair to be good workmen.

Our buildings are going on to good advantage; a particular account of which we have given, in a communication to brother Brown, and to the Secretary of War.

I rejoice to hear that the Lord is pleased to smile on the several missionary stations under the patronage of the Board. How good is the Lord to us unworthy sinners, that he grants us the privilege of being workers together with him!

It gives me great pleasure to hear that Dr. Price has safely arrived at Rangoon. I hope he may prove a great blessing to that mission.

I deeply regret the death of our good brother Withington, of New York; but the Lord is just. It gives me great pleasure, that he had a heart to serve the Lord with his substance, both in life and at his death. May thousands, who possess abundance of this world's good, follow his noble example, and go and do likewise.

The Lord is pouring out of his Spirit in Pompey, like showers of rain on the mown grass. About 50 have been baptized in Delphi.

CHOCTAW INDIANS.

A mission has been established among the Choctaw Indians, by the Synod of South Carolina. Within the bounds of this tribe, it is estimated that there are not less than 5000 souls. Much opposition prevails against the missionaries among the Indians, which is strengthened by the influence of the whites bordering on their settlements, who are generally enemies to the cause. Great hopes are entertained, however, that all hostility will be overcome, and that here too, the desert will ere long blossom as the rose.

INDIAN MISSIONS.

Extract of a letter from the Rev. Jonathan Going to the Cor. Sec. dated

Worcester, Mass. June, 1822.

SIR,

As the organ of the Board of Managers of the Baptist General Convention, I write to inform you that some success has attended the very acceptable visit of yourself and our dear brother Rice, at the last session of the Worcester Baptist Association. The minds of some of our female friends of missions were excited; and, as the avails of their incipient exertions, I have to inform you that three boxes of clothing and materials for clothing, amounting to something more than 180 dollars, have been forwarded to Mr. Jonathan Carlton of Boston, where they wait the order of the Board, as to the immediate time and place of their transmission.

These clothes are in no inconsiderable degree made of woollen, though, perhaps, chiefly of cotton materials. I say this, in order that, if possible, any injury from the heat of the season may be prevented.

We have committed them to the discretion of the Board, without designating to what school they should be appropriated; under the impression that otherwise it might happen, that one school might be overstocked, while another might suffer lack.

When I reflect that so respectable a sum has been raised in no more than five small congregations, in which handsome efforts are making for the promotion of foreign and domestic missions, and also for the education of young men for the ministry, I am convinced how much may be done for God, if proper exertions are made.

I beg further, that it may be understood that our females have not supposed their duty to the Indian schools completed. They have been reminded, that these garments will become worn out; and they are resolved that others shall be furnished. Besides, several female

societies, (for this labour of love has been chiefly performed by such societies as before existed,) were not ready to forward their contributions at the Annual Meeting of the Worcester County Auxiliary Society, Jan. 5, 1822. I presume that another box will be furnished at the next session of the Association.

I feel a deep solicitude in the prosperity of the Indian schools. We owe the natives much; and this is the most eligible, the most grateful, and, I believe, the most beneficial method of cancelling some part of the obligation.

May it please God, who has made of one blood all nations of men, to bring the degraded, and hitherto greatly neglected Indians, within the pale of civilization, and under the influence of the ennobling principles of Christianity.

I pass to other topics. The liberal minded friends to general improvement in this region, are, I believe, more and more favourably impressed with the location and remarkable prosperity of the Columbian College in the District of Columbia. For my own part, I rejoice greatly that its friends have the good hand of God upon them; and enjoy that patronage which is necessary to ensure success.

What a champion brother Woods proves! God be thanked. And may Heaven raise up many such—they are needed.

Extract of a letter from the Rev. Lucius Bolles to the Cor. Sec. dated

Salem, Massachusetts, March 26, 1822.

MY DEAR BROTHER,

ON our Waterville College God has caused a blessing to descend. The Trustees were in debt, and could not succeed to get any thing of the state legislature, but on such conditions as they could not, with any propriety, accept. This resource, to which they had looked for means to enable them to go on, entirely failed. They were driven to an extremity, as the money they owed required to

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be paid immediately, and with all the evidences of property they possessed, they could not get a loan for 1000 dollars. At this crisis, several friends, without previous consultation, and as if excited by a simultaneous impulse, came forward, furnished the necessary loan; gave them sufficient funds to enable them to put up another edifice, corresponding precisely to the one already up, and which they much needed, and annual subscriptions towards the support of instructors, to the amount of 5 or 600 dollars, for five years. This looks like the finger of Providence, and I now feel comparatively easy about them, in the hope and belief that they will live and prosper.

The ladies of my Society have forwarded this day, to Mr. Jonathan Cariton of Boston, subject to your order, a box of clothing for the Indian children at one of our missionary stations. They have no choice to which it shall go, only wish it may be directed where it is most needed. I know not that it is necessary for me to recite the articles which they have put up. It may be sufficient to observe, that the box contains wearing apparel, woollen and cotton, for men women and children, of almost every description, for sickness and health; sewing silk, shoes, paper, quills, a few books, &c. &c.; besides bed blankets, sheets, quilts, pillow cases, &c. An invoice of the articles is deposited in the box. Perhaps it will be found worth nearly one hundred dollars. Their best wishes for the success of the mission accompany it.

MISSISSIPPI.

Extract of a letter from the Rev. Mr. McCall to the Cor. Sec. dated

Almont, 10th April, 1822.

REV. AND DEAR SIR,

DURING the former half of the time I have been in this State my labours in the ministry were chiefly confined to the vicinity of my residence, and I hoped to commute for my lack of service among

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the needy, in places more remote, by devoting a portion of my income to the aid of missionaries. But, after soliciting one and another to come hither and afford us help—after *vainly* soliciting for a year and a half—I thought it my duty to visit the destitute churches, and also to spend more time than I had previously, in ministerial services. These views, in conjunction with invitations from the destitute churches I visited, have induced me, within nineteen months, to travel about 3,800 miles in attending ordinations, associations, destitute churches, and in missionary excursions,—not to mention any travels in visiting places within 25 miles of home, where my attention has been principally confined. Nor do I think it compatible with duty to lessen my labours in the gospel field; for the need of them seems greater than formerly. There is no presbyterian or baptist minister resident within about 18 miles of Mississippi River, from Natchez to Yazoo, (excepting myself and one more :) within which limits there are 5 baptist and 2 presbyterian churches, and 40 congregations. It is presumed, that people might be collected to hear sermons in 40 different places at the same time if there were ministers to preach to them. There may be about 5 methodist clergymen in this district. Three-fourths of

the people are destitute of the stated ministry of the word. And what is worse—too ready to sit contentedly to wait the issue of this moral darkness and deprivation. Yet no doubt but religious institutions are as highly valued here, according to the measure in which their utility has been perceived, as they are in general in other regions.

The means of instruction and consolation from the pulpit and in religious society, are, in some churches in Philadelphia, as abundant, in the short space of *two weeks*, as here, Natchez excepted, in *twelve months*! At the same time, this people can, with equal ease as the citizens of Pennsylvania, pay the expense incident to the regular administration of the word of life. And, were they made sensible that it is a duty, or that it was their interest, they would doubtless do it with readiness. But it is difficult to furnish that quantum of ministerial labour, and of that sort which is needful to make a fair experiment, in any one place, of the utility of constant preaching on the Sabbath, and of other labours pertaining to the functions of a minister. The oldest protestant church in the State, and whose meetings are the best attended of any in the vicinity, has seldom, if ever, had regular preaching oftener than once a month.

MISCELLANEOUS.

AMERICAN BIBLE SOCIETY.

The sixth anniversary of the American Bible Society was celebrated May 9th, at the City Hall, in New York. At ten o'clock, the officers, managers, and directors formed in procession, and walked from the New York Institution to the Hotel. The audience convened on this interesting occasion, was unusually large, and of the highest respectability,

The meeting being organized, Peter A. Jay, Esq. read an address from the Hon. John Jay, President of the Society. William Woolsey, Esq. the Treasurer, read the Annual Report of that department, which presented a highly flattering view of the state of the funds of the Institution.

The annual Report was then read by the Rev. Mr. Woodhull, of Brooklyn, the

Secretary for Domestic Correspondence. It states, that during the sixth year of the labours of the Society, there were printed of

English Bibles,	15,625
English Testaments,	17,500
Spanish Testaments,	3,250
German Bibles, purchased,	250
	<hr/> 36,625

Which added to the number mentioned in the last Report,

Make a total of

231,552

268,177

Bibles and Testaments—or parts of the latter printed, or obtained for circulation, during the first six years of the Institution.

The number issued during the sixth year was of

Bibles,	28,910
Testaments,	24,506
Gospels of John in Mohawk,	39
Epistles of John, in Delaware,	15
	<hr/> 53,470

In the five preceding years, there were issued of

Bibles and Testaments,	139,510
Delaware Epistles,	736
Mohawk Gospels,	102
Total,	<hr/> 140,348

Bibles and Testaments issued since the establishment of the Society.

More than sixty auxiliary Societies have been recognized during the sixth year;—and the whole number of them is 300.

The nett receipts of the Treasurer in the sixth year have been 38,682 dollars 34 cents, of which 22,968 dollars 97 cents, have been remitted for Bibles, &c. from auxiliary Societies.

The payments from the Treasury, in the sixth year, have been 39,995 dollars 93 cents.

Extract of a letter, dated Newport, R. I. April 10, 1822.

REV. AND DEAR SIR,

I REJOICE to hear that the prospects of the Columbian College are so peculiarly auspicious. The Trustees have selected men as professors, whose characters will reflect honour on the Institution, and whose qualifications are fully adequate to an honourable discharge of their duties. That the College will have to encounter some opposition from the capacious, the envious, and the ignorant, must be expected. There is in all societies, and probably we as a denomination have our share, a singular class of persons, who (like a whimsical species of aquatic animals) delight to dabble in troubled water. But happy is it for society that their influence is not very extensive, or their numbers very great or powerful. They are more to be pitied than to be feared; and it is so ordered by Providence, that harmony and pleasure receive an additional relish from the temporary disturbances which their efforts produce.

I cannot express the intellectual treat which I received on the perusal of the President's Address. May it pass through a hundred editions! The princely bequest of the late Mr. Withington will give him an imperishable name among the patrons of literature and religion.

ANECDOTES.

Every word of God is pure. Prov. xxx. 5.

IN a certain town of P—, there lived two young men, who were intimate acquaintances. One was truly pious, but the other, who was a shopman, paid no due regard to the importance of divine things. The shopman took up a leaf of the Bible, and was about to tear it to pieces, and use it for packing up some small parcels in the shop, when the other said, "do not tear that, it contains the words of eternal life." The young man, though he did not relish the reproof of his kind and pious friend, folded up the

leaf and put it in his pocket. A while after this, he said within himself, "Now I will see of what kind of life it is, of which this leaf speaks." On unfolding the leaf the first words that caught his eye were the last in the book of Daniel. "*But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days.*" He began to inquire what his lot would be at the end of the days, and from this occurrence became truly pious.

A pious parent had three sons, who, notwithstanding all his admonitions and instructions, mingled with many prayers and tears, grew up to manhood in scepticism and profligacy. When the father lay on his death bed, the friends of the family, conceiving that it might perhaps produce a good impression upon the minds of his children to let them see how a Christian dies, introduced them to the bedside of their expiring parent.—But, to their unspeakable grief, the good man died under a cloud, and was destitute of those strong consolations which believers frequently experience in their dying hours. It was feared that this melancholy circumstance would confirm the young men in their prejudice against religion, and in their opinion of its being a fable. However it was not so. A few days after the funeral, the younger brother entered the room in which were the two elder, who, observing that he had been weeping, asked the cause.—"I have been thinking," replied he, "of the death of our father." "Ah!" said they, "what reality can there be in religion, when such a man as he died in such a state of mind?" "It has affected me very differently," replied the younger brother. "If our father, after living such an exemplary life, died such a gloomy death, how dreadful will be our deaths after living such wicked lives!" This was like an arrow to their consciences. It led them to read the word of God, and constantly to attend upon the means of grace; and they ultimate-

ly became as eminent for piety as their father had been.

Covetousness is Idolatry.—As heathens place confidence in their idols, so the avaricious man doth place his confidence in gold and silver. The covetous man doth not indeed believe his riches to be a god; yet by loving and trusting in them as God alone ought to be loved and trusted, he is as guilty of idolatry as if he so believed.—*Whitby.*

EXAMINATION

Of the Students in the COLUMBIAN COLLEGE, District of Columbia.

On Tuesday, the 9th of July, the examination of the Students occurred, before the Trustees and Faculty of the Columbian College, being the period of the termination of the first term of said College.

The SOPHOMORE CLASS were examined in Horace, Algebra, Græca Majora, Euclid's Elements, and Blair's Rhetoric.—Each student produced an original Latin ode.

The FRESHMAN CLASS underwent an examination in English Grammar, Arithmetic, Logarithms, Roman Antiquities, and Græca Majora. Specimens of written translations from classic authors were exhibited.

The Preparatory Class under the direction of the Rev. Samuel Waite, were examined in Cicero's Orations and the New Testament. It is a tribute due to the talents of the Faculty, and to the assiduity of the pupils, to state, that the exercises, which were long and impartial, communicated high satisfaction to all who were present, and afforded a cheerful intimation of the correctness of the anticipations of the friends of the College.

The Institution will recommence its duties the second Wednesday of September next, when applicants for admission into the Preparatory School, or to

such a degree of standing in the classes as their proficiency may justify, will receive the attention of the Trustees and the Faculty.

It will however be recollected, that the collegiate year of the several classes

takes its date from the second Wednesday in January.

The Trustees are gratified at being able, from actual trial, to declare that the whole of the College expenses of a single pupil, will not exceed \$200 annually.

OBITUARY.

REV. LEVI PARSONS.

Letter from the Rev. Pliny Fisk, dated

Alexandria, Feb. 10, 1822.

VERY DEAR SIR,

I HAVE written to you twice, since we arrived at this place. In my last I stated the opinion of the physician, that brother Parsons would probably never enjoy perfect health in this climate; though he said, without hesitation, that he would recover from his present weakness. So we all hoped and believed, though I apprehend brother Parsons had less hope of it, than any one who knew him.

His symptoms continued favourable till the day before yesterday; and our hopes were rather brightened. Then his diarrhoea returned, though not severely; and the physician said it would be easy to cure it. Yesterday it was worse, and he was weaker than I had ever seen him. My apprehensions respecting a fatal termination of his disorder were greatly excited. He conversed on the subject with his usual serenity, referring the event continually to the will of God, as he has always been accustomed to do. Last evening we spent a most precious hour in reading the scriptures, prayer, and conversation. We read John 14th, and conversed some time about the 27th verse: "Peace I leave with you," &c. After conversing about an hour, I told him it was necessary that he should stop and take some rest. He replied, "I feel as though I could converse two hours longer. You don't know how refreshing these seasons are to me." He then fell asleep, and I sat down to write. I soon

heard him saying in his sleep,—the goodness of God—growth in grace—fulfilment of the promises—so God is all in heaven, and all on earth." After sleeping a while, he awoke, and seemed about as usual at that hour. I proposed sitting by his bedside through the night: but he insisted on my going to bed; said he felt as though he should have a very quiet night; and as his attendant always slept near him, and awoke at the least word or motion, he urged me to retire to rest. About 11 o'clock I bid him good night, and wished that God might put underneath him the arms of everlasting mercy. He replied, "The angel of the Lord encampeth round about them that fear him."

These, my dear sir, were the last words that I ever heard that beloved brother speak,—the last that I shall hear him, until I hear him speak in the language of immortality. Twice, while I slept, he awoke, and told Antonio, his servant, that he had slept very quietly, and felt easy and well. At half past three Antonio heard him speak, or groan, and started up. He saw something was the matter, and called me. I was by the bedside in a moment. O what a heart-rending moment was that! He was gasping for breath, unable to speak, and apparently insensible to all around him. I stood by his side, and attempted to revive him, but in vain. I sent in haste for the physician, but did not obtain him. Nor do I suppose it would have been of any use whatever, if he had come. It was evident that he was dying. I attempted

to commend his departing spirit to that Redeemer, on whom he had believed. I pressed his hand, and kissed his quivering lips, and spoke to him; but he gave me no answer,—not even a look, or a motion. He took no notice of me, nor of any thing around him. His appointed time had arrived. He continued to breathe till a quarter past four. Then the muscles of his face were knit together, as if he was in pain. It was the dying struggle. It was the dissolution of the last ties that united soul and body. It was the soul breaking off its last fetters. His features then became placid again. His breath stopped. His pulse ceased to beat. His soul took its immortal flight.

After the first pang of separation, I stood pensive by the corpse, thinking of the scenes which were opening to his view. O what glories! O what glories!

I turned my thoughts to myself, and found my heart sink and faint. But I have not room here to describe the emotions that agitated my breast.

A little while after, as there was no person with me who understood English, I read a chapter, and prayed in Greek with Antonio, and then we dressed the body for the grave.

Early in the forenoon, Mr. Lee, the Consul, called on me, and kindly offered to see that all necessary arrangements were made for the funeral. He said, that in this climate it was necessary to bury soon, to prevent putrefaction. On this account he thought it necessary that the funeral should be to-day. Four o'clock was accordingly appointed. All the English gentlemen resident in the place, six or seven in number, the captains of several English ships, and a great number of merchants, principally Maltese, attended the funeral. The Consul walked with me next to the coffin, and the others, sixty or seventy in number, followed in procession to the Greek convent, where the few English who reside here, bury their dead. At the grave, I read some verses from Job xiv—Psalm

xxxix—1 Cor. xv—and Rev. xxi, xxii. and then made a short address, and closed with prayer. We then committed the dust to its kindred dust, there to await the archangel's trumpet.

To me the stroke seems almost insupportable. Sometimes my heart rebels; and sometimes I hope it acquiesces in the will of God. I desire your prayers, that I may not faint when the Lord rebukes me.

MRS. ANN MARIA CRUDUP.

DIED, on the 27th of March last, about 4 o'clock, P. M. in the 32d year of her age, Mrs. ANN MARIA CRUDUP, wife of the Rev. Josiah Crudup, of the county of Wake and state of North Carolina.

She was a daughter of Archibald Davis, Esq. and Elizabeth his wife, of Franklin county, N. C. Her parents were wealthy and highly respectable. Her mother lived a life of exemplary piety, and died in the faith. And her father, it is believed, experienced in the latter part of his life a divine change, and expired in peace.

About the age of 19, Mrs. C. was happily brought to the saving knowledge of the truth as it is in Christ Jesus. She professed to be experimentally acquainted with the life and power of religion, and every part of her subsequent life corresponded with that profession. She faithfully and conscientiously discharged all the relative duties of life. To her husband she was exemplarily attached, and devoted to his happiness. To her children, she was affectionate and tender; to her servants kind and indulgent; and to her neighbours attentive and hospitable. The intellectual and moral qualities of Mrs. C. were of a very superior order. To an uncommonly strong and well informed mind, she added a meekness of temper and sweetness of disposition, very seldom to be found, even among her sex. With these advantages she united that urbanity of manners—that 'softness, and sweet attractive grace,' which so eminently endeared her to all who knew

her. But her highest accomplishment, and brightest ornament, was that unaffected piety which adorned her in life, and supported her in death. She had very clear and comprehensive views of the plan of salvation by grace, as revealed in the gospel. She professed to rely solely upon the immaculate righteousness of the adorable Saviour, for justification, sanctification, and complete redemption. The Bible was her daily companion, and the man of her counsel; and for the last six years of her life, she made it an invariable rule to read it through annually, commencing the first day of January in each year.

During the last three or four months of her life her health was bad; and for about nine weeks she was confined with a highly inflammatory fever and hepatic affection, which baffled the skill of her physicians, and terminated in death. During her confinement she manifested the greatest patience, fortitude, and resignation to the Divine will. She seldom uttered a groan, and never a murmuring sentiment. She seemed to be perfectly aware of her approaching end, and would frequently speak of it with the utmost calmness and composure. But her friends and physicians indulged the fond hope that her disease had undergone a salutary change, and that she would ultimately recover. But, alas! how soon was it blasted! Early in the morning before she died, she had her husband, (who was himself unwell, and much exhausted with watching,) awakened from sleep to give him the melancholy news that she was worse, and could not survive. She breathed badly, and had very acute pain. The physician was soon sent for; but the messenger had not long departed, before her case was discovered to be hopeless. The violence of her symptoms most rapidly increased. The pain became excessive, her respiration more difficult, and her pulse began to sink. She was fully apprized of her situation—she knew that she was dying;

and would repeatedly feel her own pulse deliberately, and ask her husband 'if it were not gone.' She had two affectionate and weeping sisters around her bed. She told them calmly, that she was about to leave them; expressed her full assurance of happiness; gave directions concerning her children, and exhorted them to prepare to meet her in heaven. To her weeping husband she said, "My husband! the Lord will take care of you—you have a hope; persevere to the end!" and quoted these words, "blessed is he that endureth to the end." She requested him to be kind and attentive to her sisters and his niece, who had tenderly nursed her with unremitted attention. She addressed her children in the most pathetic and appropriate language; expressed some anxiety about their future happiness; told them to be good, and obey their papa in all things. She requested her cook, who was present, to seek religion—to seek the salvation of her soul; and left with her a similar request for some of her other servants, who were about. Addressing herself to her husband, she said, "I have a great deal to say to my poor negroes, but have not strength." All that were within reach were immediately sent for; but it was entirely too late. Her strength became exhausted; but, notwithstanding, she maintained the utmost vigour of mind, and said many things that were 'like apples of gold in pictures of silver.' She expressed her unshaken confidence in her Saviour—said that he had been with her in her affliction, and that he was with her then. Upon which her mind became rapturous as in the hour of deliverance from sin; and she commenced repeating, "Come Lord Jesus, come quickly;" which were the last words she audibly uttered. She said, in a whisper, 'I am gone!' and died in holy triumph.

Tell me, my soul, can this be death?"

"Let me die the death of the righteous, and let my last end be like his."

POETRY.

For the Luminary.

FAITH AND HOPE.

BEYOND the clouds that intervene,
And veil all human sight,
Faith sees the truths, by guilt unseen,
And knows the glorious *Light*.

With *Hope* she walks the thorny road,
That onward leads to heaven;
And, firmly trusting in her God,
Finds every sin forgiven.

See *Hope*, with cheerful mien,
On *Faith* securely lean;
Her steady eye,
Fix'd on the sky,
Declares her aim above the cares,
Which shorten our short course of years.

Her ardent wishes rise
To more exalted joys
Than mortals know,
While here below;
To happiness she knows no bound,
But claims *eternity's* vast round. C.

BEAUTIFUL HYMN.

The following extract from a Hymn published in the *Christian Spectator* of April last, is among the most beautiful specimens of sacred poetry we have ever seen.

Earth has a joy unknown in heaven—
The new-born joy of sins forgiven!
Tears of such pure and deep delight,
Ye angels! never dimm'd your sight.

Ye saw of old, on chaos rise
The beauteous pillars of the skies:
Ye know where Morn, exulting, springs,
And Evening folds her drooping wings.

Bright heralds of th' Eternal Will,
Abroad his errands ye fulfil;
Or, thron'd in floods of beamy day,
Symphonious, in his presence play.

Loud is the song—the heavenly plain
Is shaken with the choral strain—
And dying echoes, floating far,
Draw music from each chiming star.

But I amid your quires shall shine,
And all your knowledge shall be mine:
Ye on your harps must lean to hear
A secret chord that mine will bear.

From the Connecticut Mirror.

The Rev. LEVI PARSONS, who was associated with the Rev. PLINY FISK on the Palestine Mission, died at Alexandria, Feb. 10, 1822.

GREEN as Machpelah's honour'd field,
Where Jacob and where Leah lie,
Where Sharon's shrubs their roses yield,
And Carmel's branches wave on high;
So honoured, so adorned, so green,
Young Martyr! shall thy grave be seen.

O how unlike the bloody bed
Where pride and passion seek to lie;
Where Faith is not! where hope can shed
No tear of holy sympathy!
There withering thoughts shall drop around
In dampness on the lonely mound.

* * * * *

On Jordan's weeping willow trees
Another holy harp is hung;
It murmurs in as soft a breeze
As e'er from Gilead's balm was flung,
When Judah's tears in Babel's stream
Dropp'd—and when "Zion was their theme."

So may the harp of Gabriel sound,
In the high heaven to welcome thee:
When rising from the holy ground
Of Nazareth and Galilee—
The saints of God shall take their flight
In rapture to the realms of light.

For the Luminary.

EPITAPH

ON A DUELLIST.

HERE lies a fool, on honour's bed
A pistol class'd him with the dead;
Who fearing mortals more than Heav'n,
Scorn'd to forgive or be forgiv'n:
Nature and duty both forgot—
Would shoot his fellow or be shot.
Relentless crowds approve the deed,
When rivals meet and rivals bleed:
But wo the man, without His call,
Who, sinning, meets the Judge of all.